

context. Many an ugliness was thus accentuated; much that was not meant to be examined through reason appeared absurd. What the previous generation observed as dead formula was given up by the later generation as dead. In Bengal and the Punjab, movements like the Brahmo Samaj, Arya Samaj or the Ramakrishna Order of Sanyasis arose to meet the needs of the new generation. No such movements came into being in the Karnataka. The people were as sheep without a shepherd.

English education has also delayed the coming of the shepherd. Until it came, the life of the people was one and they all drank from one spring of knowledge, whether muddy or clear. The new education introduced a barrier of language between the educated and the uneducated. Once before there had been this barrier in this country. Strong men like Basavanna and Purandaradasa had broken through it and made the vernacular the language of knowledge. Centuries of this tradition had led a poet to ask what there was in Sanskrit that could not be found in Kannada if the latter could teach the highest knowledge. All this good work was demolished by the introduction of English as the language of higher education. It is true that there was no explicit neglect of the vernaculars. In fact, it was declared that the new educated would be the means of communicating the highest knowledge through the vernaculars to the people.

English was to
be used for bringing into existence a class
of persons
who would act as the teachers of their
people and who
would enrich the literatures in the mother-
tongue. Such
an idea is a dream at the best ; it was made
the shadow